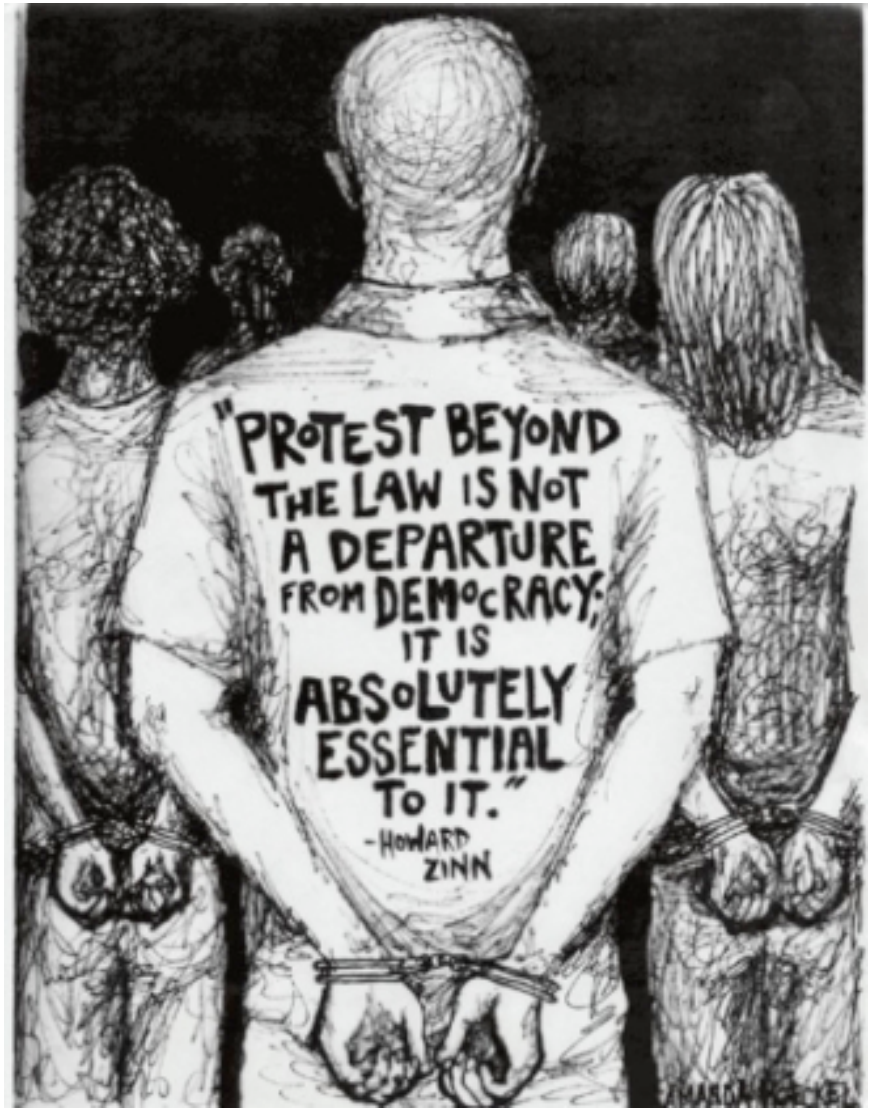
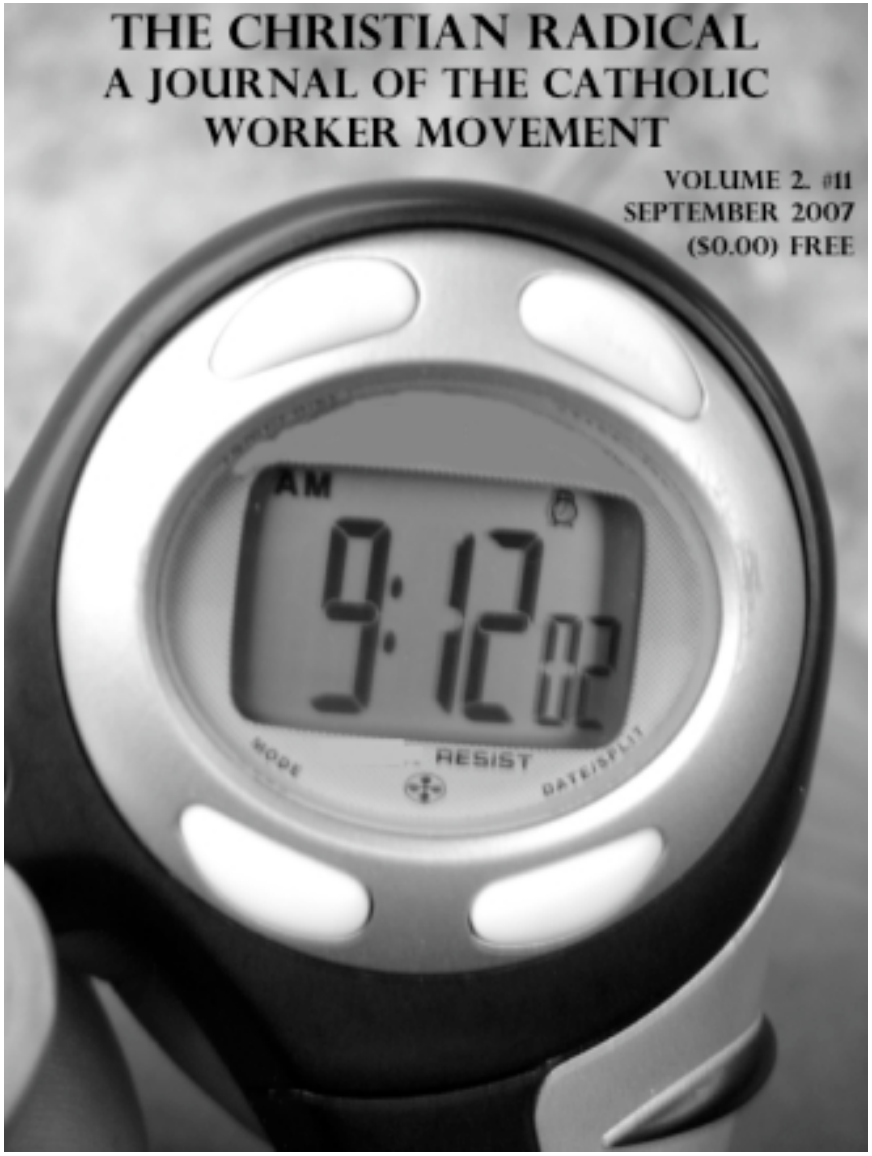


A PROJECT OF THE VANCOUVER CATHOLIC WORKER



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Useful links and Resources:

-Catholic Worker Websites:
www.catholicworker.com
www.catholicworker.org
www.lacatholicworker.org
www.ca.geocities.com/vancouvercatholicworker
www.catholicworker.com/bookstore/index.html
www.cjd.org

-Radical/Progressive Christianity
www.jesusradicals.org
www.nonviolentjesus.blogspot.com
www.geezmagazine.org
www.catholicanarchy.org
www.anglocatholicsocialism.org
www.tierra-nueva.org
www.romancatholicwomenpriests.com
www.deathtotheworld.com
www.incommunion.org
www.catholicpeacefellowship.org

-Anti-War
www.stopwar.ca
www.ivaw.net
www.serve.com/nukeresister
www.resisters.ca
www.wri-irg.org
www.plowsharesactions.org
www.cpt.org

-Activism
www.foodnotbombs.net
www.vcn.bc.ca/citizens-handbook
www.iww.org
www.deathpenalty.org
www.freegan.info
www.justicia4migrantworkers.org
www.noiivan.blogspot.com
www.streamsofjustice.org
www.thekingcenter.com
www.witnesstorture.org

-Other Good Websites:
www.vancouverdiy.com
www.muzzlewatch.org
www.southcentralfarmers.com
www.commongroundrelief.org
www.teachingforpeace,org
www.jonahhouse.org
www.primitivism.com

What would you do...?

Logan Laituri

Those of us "pacifists" who have gone the conscientious objection route have heard all too much of the familiar question: "What would you do if…?" For those of you who are in the dark, let me reconstruct the argument used to challenge the non-violence as a viable means of conflict resolution.

The accuser begins by placing you in a hypothetical situation in which you are faced with a choice of killing an aggressor that threatens the life of a loved one. You, the subject, hold the power to decide between one life and another. For example; your grandmother, sister, niece, or mother is held captive, a gun to her head (it seems arrogantly patriarchal that the victim consistently is portrayed by a feminine figure…), and you have the power to prevent the crime. Many accusers also insert the stipulation that death is the only thing that will stay the attackers hand. The great responsibility of choosing the moral necessity of killing the attacker rests upon you. What would you do?

It would be a waste of time to spend much time critiquing the unempirical and invalid technique of employing hypothetical situations to challenge one's commitment to non-violence. The question itself, when approached objectively, fails at any sense of criticizing one's opposition to war, or even violence itself. The weakness of the question lies in its utter dependence on speculation. Any and all circumstances that are described rely on absolutes that simply fail the test of objectivity. In short, no one can know every nuance that the hypothetical situation presupposes. Let me deconstruct the question.

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First, the question rests on the assumption of determinism on your part – that you have the only decision to make, and that it is only your decision that will provide resolution. If you do not act, the attacker will kill the victim, and your course of action will end in the death of the attacker. The accuser demands that the attacker is motivated only by pure evil, that there exists no hope of redemption. However, no crime is ever without motive, there is in fact something that will satisfy any attackers' purpose for violent action (cooperating with their demand for money, safe harbour, etc.). It is simply unreasonable to believe that the only course must inevitably lead to death (the victim's at the hand of the attacker, or the attacker's at your own hand). No course is predetermined; the only limit to non-violence is one's own creativity and commitment.

The second assumption is that of omnipotence, that you have absolute control and that your course of action will undoubtedly result in success. We cannot know for certain, in any instance, that our own decision will unfold without event or unseen consequence. Furthermore, the victim is assumed to be incapable of sentient thought or free will, their reflexes and instincts are considered mute. Events put in motion by the attacker or the victim will unalterably affect whatever occurs in response to such a dramatic confrontation. It is ridiculously optimistic to pretend that one person, acting in concert with such unpredictable variables as a deranged attacker and a terror-stricken assailant, could enjoy absolute control over any situation, violent or otherwise.

Another baseless assumption the accuser must found his challenge upon is that of omniscience, the idea that you know with absolute certainty how your course of action will unfold. After all, the obligatory conclusion is that of death. You are expected to be able to operate without doubt, a convenience no person in history has ever been able to enjoy in such an event. In any and all situations, we can be sure of only one thing, that we know nothing for certain and must act out of consideration for the unpredictability of the situation.

Another assumption our accuser relies on is individualism, the belief that only my own interests are to be considered relevant. The victim's relationship to me must inform my decision; I should not act outside their interests. If the victim shares my commitment to non-violence, it would not be their desire that I use lethal force to save them from whatever catastrophe awaits them. If they do not subscribe to non-violence, I would still argue that the desire to use a disproportionate amount of force against their attacker would be founded in self-

centricity (on the part of the victim or the defender), an evil that already must have motivated the attacker. Put simply, true justice has in mind even the interests of the criminal. A defender cannot not justify adopting the role of judge, jury, and executioner alone and hope to be protected by the claim to have been objectively serving justice. Furthermore, when a person is reduced to a possessive object, such as the case when it is assumed that the victim has no capacity to influence what must be my decision, it becomes an act of self-interest disguised as a virtue.

Stemming from the last issue is the presumption of righteousness. Your actions are immediately considered ethically superior to those of the attacker. However, you lose any credibility as judge and jury when your own interests and welfare are a part of your decision. Your objectivity is compromised. It is then that people often claim, falsely, that their decision is effectively determined by the actions of the attacker ("they made me do it"). Once the 'victim card' is played, your actions become sanctioned by a created sense of moral superiority. Far from being justified, you become the evil you had hoped to conquer.

Another common element employed has the goal of challenging your virility (if you are a male); claiming the victim is someone you have a personal relationship with (mother, daughter, sister, etc.), in order to provoke in you a sense of chivalry or duty. Without wasting time exposing the emotional distortion and the extreme chauvinism this suggestion presents, I would question if we have any less duty to care for and be the protector of all persons, including Iraqi or Afghani. We are, in fact, our brothers' and sisters' keeper; should I not be just as obligated to defend people of a different race, religion, nationality, or bloodline? Are we motivated to action only when it is our own that is endangered?

Finally, the accuser must presume that alternatives simply do not exist. It is a poor principle to live by to believe that lethal force is our only means of conflict resolution. It is self-defeating, this path of violence. Dr. King described it as a 'descending spiral,' that the cycle of violence is fed perpetually by our own refusal to seek peace and embrace reconciliation. In every instance that I am posed this proverbial question, I reiterate my wilful refusal to use violence as a tool to shape peace.

It is violence and hostility that produces the attacker in the first place. They are products of a culture so misled about true justice that it teaches its members not to murder by murdering murderers. Those who would use violence often have never been shown the prophetic power of love to destroy fear. The Hitler's of the world only know hatred and fear precisely because they have never been shown grace and reconciliation. Even if it means sacrificing my own life, I will not become a victim to the myth of redemptive violence.

So, how do you answer the question once posed (if you choose to entertain your accuser's extensive conjecture)? That is something that only you can decide. Given the chance, I would show the attacker true compassion and sympathy. I would remind them that they are still human in my eyes, and that they are not beyond redemption. I would mourn with them the fact that they are driven to such an extreme course in desperation, that their own interests have been met by callousness and disregard by fellow men and women more interested in self gain and egoism. If necessary, I would do whatever I could to stand in the path of violence and remain committed to the victim as well as the attacker, until the end. Perhaps in showing my commitment to give life, not take it, I might embody peace, and not prejudice. It is in the fertile soil of care and compassion that the seeds of hatred find no root and are unable to produce the fruit of violence. @

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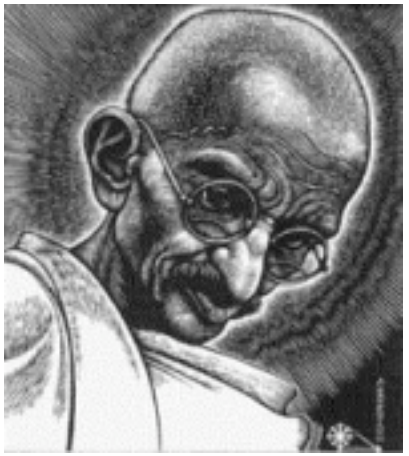
This essay has drawn enormous inspiration from John Howard Yoder's book What Would You Do? (Herald Press, 1983)

Fighting for the Right to Sleep:
David Arthur Johnston's Experiments with Truth
Tavis W. Dodds

The nation is finally about to learn the result of a Supreme Court constitutional challenge against Victoria's anti-camping bi-law, scheduled to commence September 4th, 2007, after more than a year's wait. The stance of Victoria, and many other cities (Vancouver among them) is that everything within the city limits is private property and sleeping in public-access green space is officially illegal. Supporters of the challenge argue that police move sleepers along but no other options are made available for homeless victims of BC's current housing crisis. Victoria has responded with the creation of more homeless shelters that are impossible to sleep in. This hearing will certainly be of interest to those concerned about poverty, civil liberties, and spiritual freedoms, but, if history is any indication, we may not be able to depend on Canada's media to provide coverage; papers like The Victoria Times Colonist or The Vancouver Sun and Province have buried the story. The Globe and Mail, before it was consumed by the CHUM/CTV media machine, ran a cartoon with the caption "Should sleeping in public places be illegal?" above the image of police breaking down the doors to a Senate full of sleeping politicians. Even this brief coverage all but ignores the man who has been a driving force behind the Right to Sleep movement in Victoria, David Arthur Johnston, a homeless man who has refused to move on when the police order him to do so and, as a result, spent several hundred days fasting in prison. "If the constitutional challenge is successful then it means that municipalities across Canada will be able to challenge their own anti-camping/anti-poverty legislations," says Johnston, "but regardless of what the court decides in September, there *will* be action in September."

After the BC Liberals took power, David was arrested at the February 2002, "Camp Campbell" occupation of the legislature grounds. A group of mostly homeless people had lived peacefully for weeks on the legislature lawn. After the arrests the attorney general on both federal and provincial levels admitted they had no evidence to have silenced the legitimate concerns of the campers. That concern-*if we are not allowed to be homeless here, where do we go*?-goes unanswered to this day. The general procedure when dealing with the homeless is to move them along when they become too visible, too numerous, too comfortable; just move along. David Johnston refused to move. He spent hundreds of days in jail for being homeless and defying orders preventing him from sleeping in parks. Police drove him out of town repeatedly, often leaving him out in the rain in winter. The Provincial Capital Commission hired security guards expressly for the purpose of torturing David. Then, after admitting that this plan "fizzled out" and the security guards were more frustrated than David, the cost of the security was given as evidence of David's guilt. Accusations were made about David's mental health and when his mother and next of kin flew out from Blackfalls, Alberta to lend her support to David and his cause, she felt the crown insinuated that she had mental health issues because she supported her son's campaign for the rights of the poor. David fasted over a month in jail and was prepared to die, but nearly forty days into a seven-month sentence he was released, promising not to go back to St. Ann's until after this Charter Challenge.



David refuses to touch money on principle; a spiritual principle well grounded in history, but there are thousands more people without shelter in BC, struggling to find a little place to sleep, twelve square feet, in a part of the world where real estate sells for thousands per square foot. To have no fixed address is not a crime in Canada, but it is treated as a crime and the homeless automatically bear

the guilt of a social offence in which they are more victims than perpetrators. People suddenly without homes find rights they had taken for granted now denied them. Our state tortures Canadians every day, and the "Journal of the Occupation of St. Ann's Academy" by David Johnston documents such torture of a homeless individual. The torture of David is not out of the ordinary in the homeless community; it has become increasingly commonplace in the industrialized world, especially in the urban centers across Western Canada.

In the weeks before the challenge, Victoria has made moves to have the injunction against camping replaced in order to keep the Charter Challenge from being heard. The side against the poor needs no help; multitudes of institutions work to protect their own interests and exploit profits from poverty. But who speaks for the homeless if they are not allowed to speak for themselves? It's obvious after experiencing homelessness first hand that none of the voices paid to speak about the issue of homelessness have any idea what it's like to be of a criminalized class. The nation of the under-housed has been waiting years for this nine day hearing to discuss protecting the rights of homeless people in Canada, and, like Camp Campbell, Victoria has no authority to silence our call for free human rights. But they are going to do it anyway. Support your local tent city. @

Journal of the Occupation of St. Ann's Academy *(Victoria, BC, Canada)- http://www.angelfire.com/apes/hatrackman/welcome.htm*

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The Vancouver Catholic Worker
1143 East Pender Street
Vancouver BC Canada V6A 1W6

Thanks for reading and thanks for all of your continued support.

Chris Rooney
Karl Germyn
Editors, The Christian Radical.

Regard For The Soil

By Peter Maurin

1. Andrew Nelson Lytle says:
The escape from industrialism
is not in socialism
or in sovietism.

2. The answer lies
in a return to a society
where agriculture is practiced
by most of the people.

3. It is in fact impossible
for any culture
to be sound and healthy
without a proper regard
for the soil,
no matter
how many urban dwellers
think that their food
comes from groceries
and delicatessens
or their milk from tin
cans.

4. This ignorance
does not release them
from a final dependence
upon the farm.

Peter Maurin and Catholic Green Anarchism

By Chris Kessing

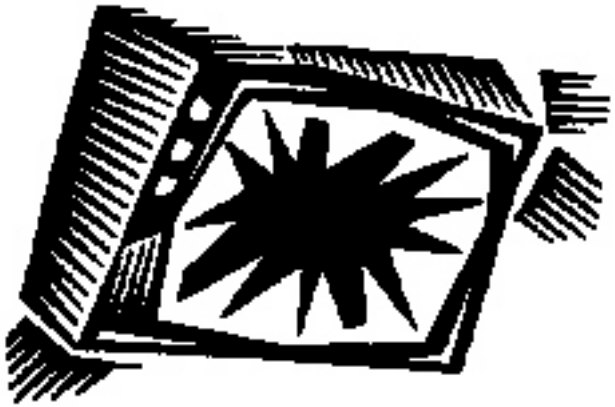
As people flock to theatres for showings of "An Inconvenient Truth," our Earth's ecosystem continues to feel the pain of exhaust fumes, deforestation and industrialized agriculture. The irony of watching Al Gore travel the continent in cars and planes that pour carbon dioxide into the atmosphere, while he promotes a film full of facts on global warming, makes it obvious that basic clean air initiatives executed from within the industrial-capitalistic framework are hopelessly insufficient. This framework--which prides itself on excess and successful domination--does not have incentive to change. Further, the contemporary left's embrace of hybrid cars, ultra-last light bulbs and solar panels are simply finger-in-the-dam solutions lacking the backbone of a coherent philosophy. A green revolution requires action based on the philosophy of socially restructuring away from industrialization, and moving towards communal self-sufficiency. Environmental change will only come when civilization's domination of nature and working people is truly dissolved.

Problematically, modern people approach environmentalism like a normal social movement. Throughout the history of peoples' revolutions and social movements, change only happens in terms of who controls, and to what degree. Civilization, for the most part, remains unquestioned, and if questioned at all, unchanged. Even anarcho-syndicalist movements focus on workers rights with no focus on spiritual philosophy or the ethics behind labour. A green revolution, however, requires a complete overhaul of civilization. Therefore, to really "think green," solutions must not be thought of in terms of "environmentally friendly choices" but rather they must become the basis and the framework on which society is built. Buying a Ford Escape Hybrid, for example, though better on fuel, still gives money to a corporation dripping with foreign oil interests, which

exploits workers (about 38,000 laid off without protection last year) and makes plenty of oversized trucks that get nine miles per gallon.

Green anarchy's rejection of our society's quest to dominate industry and agricultural surplus makes it an ideal framework for rethinking civilization. Through the Catholic Worker movement, particularly the farms, Peter Maurin rethought civilization and gave a Catholic context for green anarchism. He developed a philosophy that deviated from Western Civilization's industrial capitalism and the command economics of communist Russia. Most importantly, Maurin's untraditional concept of labour deconstructed the enslavement of workers by industry. Agrarian collectives suggest that work is no longer a mindless chore endured for the purpose of income and which largely benefits the capitalist class. Rather it makes labour a pride-filled task that brings workers closer to the land in a spiritual way and benefits the whole community. The labourer's regard for the soil escapes emotionless industrialism and develops an appreciation of nature, along with man as part in it.

Current political schemes have too much invested in industry and economics to truly want environmental changes. Therefore, as Christians, we must fulfill our responsibility to God's gift of nature, and realize that though our pride and our society may tell us otherwise, we too are part of nature and depend upon it for survival. @



open your heart when they ...
HATE YOUR GUTS!
OKAY EVERYONE, READ MY LIPS ...
LOVE
YOUR
EN...EM...IES!
JESUS PROBABLY DIDN'T LOOK LIKE THIS
THAT'S RIGHT. LOVE THEM! IN FACT, IF SOMEONE SMACKS YOU IN THE MOUTH, OFFER HIM THE OTHER SIDE TO PUNCH TOO.
IF SOMEONE COMES ALONG AND STEALS YOUR JACKET, LET HIM TAKE YOUR SHIRT AS WELL.
AND GIVE TO EVERYONE WHO ASKS AND DON'T EXPECT ANYTHING IN RETURN.

ANY MORON CAN LOVE PEOPLE WHO LOVE THEM BACK. BUT, GOD WANTS US TO LOVE THE PEOPLE WHO HATE OUR GUTS.
LOVE
HE WANTS US TO GIVE TO THE UNGRATEFUL AND HAVE MERCY ON THE PEOPLE WHO DON'T DESERVE IT.
'WHY ON EARTH WOULD I WANT TO DO ALL THIS?' YOU MAY ASK.
SIMPLE.
LOVE
'CAUSE GOD DID IT FOR YOU FIRST.

An open letter to Anarchists in the Black Bloc

Anarchism as a social force is not served by methods that can so easily discredit it.

Since the police agents provocateurs were uncovered at Montebello and seeing their use of the black bloc in an attempt to start a riot, I have been thinking a lot about this tactic and whether or not it has outlived it's usefulness as a method of resistance.

One thing keeps coming to mind: the only black cloth which ever covered the faces of the Haymarket Martyrs were the sacks put over their heads at the gallows.

The Black Panthers, the SDS, Dorothy Day, Lucy Parsons, the Freedomite Doukhobors in British Columbia, Che Guevara, Nestor Paz and the workers in the Spanish CNT; all of these people fought for change but none of these revolutionaries went to protests with their faces covered, why should we?

The people who preceded us in this shared struggle--whether through violent or non-violent means--all faced great risks, some paid in blood, and it's this struggle that we've inherited.

To me, the core of all the various anarchist philosophies is the spirit of personal responsibility, the ethic that every individual is responsible for her or his actions and that individuals motivated by a sense of the common good do not need to be dictated to by any proclaimed rulers. That if left to our own devices small groups and communities will form and the processes that they create will tend towards anarchism.

To bring this new world to bear we have to fight, some would say by what ever means necessary, but whatever tactics we employ in our mutual struggle we must be vigilant lest our means invalidate our ends.

Some might argue that the black bloc has a revolutionary use--to it's credit it does make it easier to un-arrest somebody if the police can't identify what you look like. But short of this I can't see the benefit, what I do see is a weapon that has been turned against us again and again; and the events in Quebec this past month only raise in my mind questions about how often the police at other protests have used this tactic to discredit anarchism and alienate people from our movements and us from each other.

We need to fight against the domination system in all it's forms, we can shut it all down but I appeal to you reading this, let's find better ways of doing it, let's find more productive tactics which strengthen our movements and weaken their authority. Our strength relies on the integrity of our beliefs and our creativity in making them a reality but I don't believe that a people masked can ever carry this new world into being. @

Who Are We?

By Mike Wisniewski

Over the past six years, since September 11, 2001, I have been haunted by and filled with shame for what my country is planning and perpetrating, in my name and in the name of the living God of life and love, to whom I chose to surrender my life and serve. Although for the past twenty-eight years, since 1979, upon a spiritual awakening I experienced, I have deeply struggled with my relationship to the nation into which I was born, primarily because of Jesus' words in Matthew 6:24: *"No one can serve two masters..."*

Early in my faith journey I learned that this passage contains religious, social, and imperial implications insofar as to "serve" someone or something is a form of enslavement to that someone or something. Each person, at some point, chooses to be "enslaved to" (serve) either the living God or the myriad of false gods present in the world. Clearly, then, it is impossible to simultaneously be enslaved to both—God and empire. Jesus warns that mammon (or materialism—amenities offered by empire—property, wealth or possessions) can enslave disciples and usurp loyalty that belongs to God. For this reason, in addition to understanding the central message in Luke 4:5-8, which asserts that all worldly governments are under Satan's control, and who shares that power with whomever he wishes, I chose to forever distance myself from any form of nationalism or patriotism. Rather, I began to view the U.S. government, and its policies, from a different perspective, the gospel's perspective.

As time has passed, I have witnessed my country, which believes itself founded on "Christian" principles, fall farther and farther from the very principles it (falsely) claimed as its foundation. I have witnessed revolting perversions of truth and justice, and acts of diabolical insanity perpetrated to protect "our way of life," for corporate greed, and aspirations of world domination. It is now clear to me, our political, economic, and military leaders are indeed minions of Satan, as specified in the above-sited passage.

My experience and observation allows me to believe that most people in this nation, sadly, have little or no concern about what their "leaders" do in their name, specifically in relation to the people of Iraq and Afghanistan and the horrific suffering they endure. If we Americans did, we the people would force

the government to end the diabolical madness. Millions would be in the streets in nonviolent resistance.

With over three million Iraqi refugees, innocent people, regular people like you and me, forced to leave their home since the 2003 U.S. invasion and occupation, with an additional 50,000 more that flee the violence each month, according to UNHCR, the U.N. refugee agency, we should be in non stop resistance. This pathetic diabolical nation of ours is responsible, not only for the suffering Iraqi's and Afghani's, but also the poor Colombian people, the Haitians, Somalians and the people of Darfur, just to list a few of the countless humans who daily suffer because of U.S. government policies and "our way of life" that is a death sentence to much of the rest of the world. It should be noted that God's judgment is upon us, as it was on Egypt, and later Israel, indeed every empire in human history, if we persist in our idolatrous, blasphemous, arrogance, blindness, stubborn, and lethargic state.

Have you ever considered that, collectively, despite the rhetoric, our nation utterly hates Yahweh, the God of creation, and in this equally detests human life itself? Consider that we as a people willingly agree that it is "acceptable," though tragic, to incinerate, to vaporize the entire planet, God's sacred creation, within thirty minutes after pushing the nuclear button. This is who we are! Can you imagine, we who (falsely) consider ourselves a "Christian" nation, agree with our political and military leaders (as we have given them permission to do so) that nuclear weapons are OK to employ at a moments notice? Not one, not two, but 10,000 of these diabolical anti-God, anti-human, anti-love, idolatrous and blasphemous weapons of mass destruction, with even more already being planned and soon to be built. And we consider ourselves a "great" nation? A God-fearing nation? Give me a break! The truth of the matter is that we are a pathetic, blind, and arrogant people. The ultimate question is, will we open our eyes (that is allow the Spirit to open them) before it is too late? Will we repent and turn, that is disarm—completely—that we may, as we so arrogantly imply, trust in God alone? I sincerely hope so, but I tend to believe not. We are too fearful, foolish, and full of greed to give up "our way of life." We, like all empires before us, will suffer the ominous consequences of our decision to not choose life, but the path of death. Indeed, I believe it fair to say that we not only worship death itself, we are arrogantly proud of it. Our violent, genocidal, and oppressive history is verification.

Is it not true that, according to scripture, every human being born into this world is the image and likeness of God? With this being true, why do most "Christians," followers of the nonviolent Christ Jesus, allow our government, in our and God's name, to oppress, torture, massacre, and destroy that very image and likeness in whomever empire decides is "enemy" at any given moment? Is this the God-like behavior mandated and expected of us, as Christians?

Why are the majority of U.S. "Christians" not placing their bodies on the line—by speaking truth to power—as Jesus mandated and exemplified? I believe authentic Christianity teaches us to reject and (nonviolently) resist empire's diabolical policies, not participate in nor support (either directly or in tacit silence) its oppressive, bloodthirsty warmongering. Jesus was correct, the laborers are indeed "few", specifically in this nation that believes itself "Christian." I believe most here in the U.S. are the people, Jesus, in Revelation 3: 15-18, rejects and despises as the *"lukewarm"* and thus vomits out of his mouth. The church in this country loves to speak a good word, though it is mere lip service, empty rhetoric at worst and half-truths at best. Why are not the jails and prisons of empire filled with Christians, as in the early church, (first 300 years)? Is this not the "cross" that Jesus foretold all would-be followers should expect?

I also have to ask the same question Jesus asked: When the Human One returns, will he find anyone of authentic faith? In this nation, as it now exists, the tragic answer is, not many, not many at all. For the most part, "Christians" in the U.S. are more indoctrinated in nationalism than in the nonviolent kin-dom of God as lived and proclaimed by Jesus. More accepting of the militarism, violence, and greed on which this nation was founded than with the love, compassion, forgiveness, and healing, which under girds God's kin-dom. Most people who believe themselves "Christian" willingly attempt to do the impossible, serve two masters—God and empire—as they participate in and support the diabolical machinations of empire—wars, occupations, torture, designing, building, deploying and employing weapons of mass destruction, state-sponsored murder (capital punishment), abortion, oppressive and repressive foreign and domestic policies—at all levels—racism, sexism, corporate crimes of all variety's, accepting as normal poverty and homelessness, not to forget usury, just to name a few blasphemous and idolatrous abominations, as the list is long. In other words, Jesus is a liar.

I would argue that, as a nation, we ultimately hate God and all God stands for. The fact that, again, collectively we have agreed that it is acceptable to vaporize, God's entire creation with the push of the nuclear button. If this does not prove an utter hatred of God and the sacredness of human life, what does? This is who we are! Why do Christians accept this and still believe that we can love God and follow Jesus? The deafening silence of the body of Christ in this nation amidst the blasphemous, idolatrous, and diabolical policies of the U.S. government—both domestic and foreign—is an abomination itself. When, if ever, will we wake up? The time is short; we had better ready ourselves for the inevitable and ominous consequences. @

We Believe So We Speak
2nd Corinthians 4:13

Logan Laituri is a 6-year Army veteran with combatant service in Iraq during OIF II as well as experience with Christian Peacemaker Teams in Israel and the West Bank. He currently lives in Camden NJ, in an intentional Christian community called Camden House, where he continues to seek ways to wage peace wherever He goes. You can read about his journey at **http://taleofacowardlylion.blogspot.com.**

Tavis Dodds is a roving activist, philosopher and contributor to *The Christian Radical* and *The Republic of East Vancouver*.

Peter Maurin b. May 9, 1877 d. 1949 was visionary and co-founder with Dorothy Day of the Catholic Worker movement. He lived his whole life in holy poverty and though he never wrote a book his "Easy Essays" form a cornerstone of the movement's philosophy.

Chris Kessing lives in Andover Conneticut and is working on a degree in political science and theology, after graduation he plans on joining a Catholic Worker community and has hopes of starting one of his own.

Dean Rankine is a part-time Community Development Worker with a Needle and Syringe Program and part-time cartoonist. His comics have appeared in publications worldwide. You can see more of his work online at - **www.webcomicsnation.com/deanrankine**

Mike Wisniewski is a member of the Los Angeles Catholic Worker, and an editor and columnist of the *Catholic Agitator,* newspaper of the LACW. he can be reached at: **mikewiz50@riseup.net** or visit **www.myspace.com/mikewiz50**

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